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THE EASTERN CHURCHES QUARTERLY

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REVELATION AND HISTORY¹

WHEN it was announced that the Pope intended to elevate belief in our Lady's Assumption into a dogma of the Faith, it came as a great shock to many devout and orthodox Christians. At first indeed many wondered where this kind of thing was going to end. On what ground, it was asked, could the Pope or anyone else, claim to possess sufficient knowledge of such a matter to raise it to the level of the other articles of the Creed? So grievous were the misgivings honestly and sincerely entertained by many who regarded themselves as dutiful Catholic believers, that their first reaction amounted almost to a kind of agnosticism in the whole developed cultus of Mary. Their Catholic pieties received a rude shock. They were tempted to turn their backs upon all forms of development in doctrine and devotion that tended in any way to such exaggerated conclusions.

Such indeed at first was the reaction in strict Anglican circles. For Anglicanism has ever sought to justify its theological position by an appeal to Scripture as interpreted by the undivided Church. Unless therefore there is clear Scriptural support for doctrine, it cannot be regarded as necessary to salvation. Thus a recent Bampton Lecturer on *The Christian Interpretations of History* declares that 'While no teaching can be despised which chimes in with affectionate brooding over the mystery of the Incarnation, to elevate the doctrine of the Assumption to equality with the fundamental

¹ A paper read to the Fellowship of St Alban and St Sergius on 11th June 1955.

truths of the Christian creeds is to abandon the ancient claim of the Church to declare, as its Gospel, the mighty works of God manifested in history' (R. L. P. Milburn, *Early Christian Interpretations*, p. 141).

Stated in this fashion clearly the Assumption fails to qualify as a truth of Revelation if the final test for the facts of the Faith is at the bar of historical enquiry. The same writer reminds us that there 'is of course, no means of disproving the doctrine of the Assumption, for, in the absence of historical data, it is not given to mankind lightly to confine the power of God "whose judgements are unsearchable and whose ways past finding out"'. It may, indeed, be argued that the exceptionable privilege accorded to the Virgin of being the willing instrument of the Incarnation is the guarantee of especial favours bestowed upon her after death. So, on the other side, apprehension may reasonably be felt lest the resolve to match the incidents and achievements of the life of Christ with similar events in the life of the Virgin—the Immaculate Conception parallel with the Virgin Birth, the Assumption parallel with the Ascension, and so on—may in the end be destructive of Christian monotheism. Such arguments may be variously estimated. But the grave difficulty concerning the doctrine of the Assumption that remains when all has been said about it is that, according to the recent papal definition, something has been solemnly stated as an assured historical fact that has no other strictly historical basis even pretended than a Coptic romance' (*ibid.*, p. 139f).

Now I have introduced my subject of the bearing of Revelation on History by speaking about the Assumption because this would seem to be a crucial test case which is fresh in our minds. By considering how belief in the doctrine grew up in the Church we may thereby discover how Revelation is made known to us. At any rate, speaking for myself, it was the challenge to my own understanding and interpretation of the Faith that the papal definition presented that led me by a painful process to discern the whole pattern of revealed truth. What I have been led to believe about the status of Mary in the economy of salvation opened my eyes to discern the true nature of historical evidence when estimating the facts of the Faith. If we demand strict historical evidence and proof before we can believe the Assumption we shall of course reject not only this and other allied doctrines, we shall also be uncertain of the Virgin Birth and the empty tomb. At any rate we shall fail to be convinced that they have an

essential place in the Divine Revelation and they will have no significant meaning for faith. On the other hand, if the Assumption is true because it is an inevitable consequence in the doctrine of the Incarnation, we are faced with a new kind of insight into the supremacy of Spirit over matter. And acceptance of the doctrines of Mary's Immaculate Conception and her Assumption will be regarded as inevitable consequences of the real truth of her unique and special rôle in the Incarnation.

I speak as an Anglican. Speaking generally the Church of England has not relied solely upon Divine authority when commending the truths of Christianity. Reliance has been on their inherent truth. We are not asked to believe a doctrine because it comes to us on authority. We are asked to believe that it is true on other grounds. It receives authority rather than imposes itself upon us. The grounds for recognizing the truth of any particular doctrine are various. The Scriptural evidence of course is supreme. But Scripture does not stand alone and in isolation. There is the authority of tradition which is the guide to the authentic interpretation. Again, there is the appeal to our moral judgement and enlightened reason to reinforce belief. This is the threefold strand of belief in Anglican circles. But the problem stated in this manner is not so simple or straightforward as it might at first appear. For one thing the appeal to Scripture needs more thorough investigation. Both Catholics and Protestants appeal to Scripture as authoritative. Both agree that the essential elements of the once-for-all given Faith are to be found therein. The *depositum fidei* has ever remained the same in substance. But behind Scripture lies the Tradition or Paradosis which is now committed to writing. The Canon of Scripture comes to us with the Church's imprimatur. What we are really saying is that the Faith is delivered to us in the first place on the Authority of God committed to the Apostles who were eyewitnesses of the things of which they spoke. Behind the written record is the spoken witness. 'I delivered unto you' declared the Apostle 'that which also I received'. Tradition lies behind Scripture. In fact Scripture must be regarded as written Tradition. Tradition is therefore primary. When the Anglican Article says that 'all things necessary to salvation' are contained in Scripture, it does not say anything that would have been denied by the Council of Trent. Debate has arisen over the contents of the original deposit. The questions that divide Catholic and Protestant are concerned with the content

of Revelation and with its true interpretation. They differ from one another in the manner in which the Revelation is apprehended and as to its implications for faith. 'The Catholic Church and the Reformed Churches are sharply divided from one another' says Van de Pol 'over such questions as the nature of faith, the method of acquiring revealed knowledge, and the very object of faith itself' (Van de Pol, *The Christian Dilemma*, p. 14).

To put the matter as simply as possible, could Catholics and Protestants through united study of the Scriptures reach agreement on the fundamentals of the Faith and their true interpretation? The answer must surely be 'No' unless there was agreement first on the right presuppositions with which the Faith must be approached. It is here that the problem of disunity lies.

The famous Canon of St Vincent of Lerins that only that which has been handed down 'always, everywhere and by all' is to be believed, does not mean, and was not intended to mean, that the development of doctrine can be tested by this means. The appeal is concerned solely with the essential content of the Faith not with its later formulation. The Faith always remains unchanged in substance just as an acorn is a complete unity in itself. But it is out of this substance that the full-grown oak tree is biologically developed.

At the Reformation there was a fresh appeal to Scripture for the purification of doctrine and practice. So far as doctrine was concerned there was a marked difference in the use which the Church of England made of this appeal compared with the Lutheran and Calvinist. The Church of England interpreted Scripture in the light of tradition recognizing that Scripture itself is written tradition. It is no doubt true that the Reformers whether Anglican or Protestant treated Scripture in a manner savouring more of polemic than of true exegesis. The Sixth Anglican Article 'Of the Sufficiency of the Holy Scriptures for Salvation' reflects this attitude. 'Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.' It was for this reason no doubt that the rejection of the Pope's authority, whether regarded as human or divine, was subsequently justified. So also were the doctrines of the Invocation of Saints, Purgatory and the state of the departed, the cultus of the saints and of the Blessed Virgin cast out of

the Prayer Book and the Church's formularies though perhaps they were not actually denied.

We have moved away from the controversial atmosphere of the sixteenth century and have recovered a more balanced understanding of the true nature of Scripture and of Biblical theology. We can view these matters more dispassionately. But we lack a common mind as to how the Church is to test the development of doctrine. As with much else in a divided Christendom, the Church of England is herself deeply divided at the very heart of her appeal to Scripture and the teaching authority. 'The Reformation' declares Van de Pol 'proceeds from the Scripture to the content of the faith, the Catholic Church rediscovers in Holy Scripture the content of faith as it is handed down through the assistance of the Holy Ghost in the Church' (op. cit., p. 93).

How is it, then, that Catholicism with its comprehensive and coherent body of doctrine can appeal to Scripture and find therein sufficient evidence for the underlying substance? The answer will be found in the understanding that the Church has of the relation of Revelation to History. This is the ultimate question concerning the interpretation of the Christian Revelation. There can be no hope of a reconciliation in Christendom until this issue is frankly and realistically faced. All other discussions are subordinate to this.

The meaning of history reaches its most acute tension in the historical claims of the Christian Revelation. Negatively we may say that if it could be 'proved' that the historical foundations which gave rise to Christianity were false, then the Faith as we have known it would be to that extent undermined. But positively, every article of that Faith which is part of a coherent unity, is of such a nature that it is bound up with the historical process. Justice to the Biblical Revelation cannot be done if the Faith is confined to a pure eschatology which seeks for the justification of religion when the historical process is finished; nor, on the other hand, will a pure mysticism satisfy the record, a mysticism which looks for its meaning in a contemplation of those timeless and eternal truths which history as such cannot touch. In the Bible we find Revelation and History intimately related and inextricably intertwined. In Scripture History is regarded *as* Revelation.

But History whether sacred or secular is not just a bare record of events. It has a meaning, an interpretation. Yet this meaning is not to be found in the event itself but in the mind of the observer. The meaning of history, in other words, is

to be sought 'outside' the historical process itself. The important thing is to find the right clue in our interpretation of the events. Nowhere does this condition become more necessary and vital than in the interpretation of the sacred record. For here we are concerned with the Divine Purpose and we are brought face to face with the Divine Intention. We need therefore to have our minds illuminated by the Spirit of God to read the story aright.

This condition is clearly laid down for us in the Johannine writings. We find there the most emphatic emphasis and insistence upon belief in the 'Jesus of history'. At the same time contact with the 'flesh of Jesus' will avail nothing unless the Spirit quickens. That is where the religious struggle in the heart of man must take place. 'Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God' (I John iv, 2f). There must be acceptance both of the historical facts and of their spiritual meaning.

The demand that is sometimes made for actual 'proof' either from Scripture or tradition before accepting a particular doctrinal affirmation, may indeed be asking for something which God does not grant to man if he lacks spiritual understanding. Nevertheless whatever is presented for belief must be 'according to the Scriptures'. What, however, does this mean? It must be evidence of such a nature that only those whose spiritual understanding has already been enlightened will appreciate. Otherwise it will be a demand for the kind of 'proof' for which the Pharisees asked, for a sign from heaven. But that was a sign not of belief but of unbelief. The late Dr Kenneth Mozley wrote of those who make this kind of demand before they can accept any article of the Faith: 'Those who make it want a bare event in history to make something clear to them which otherwise they have no means of knowing. But no historical event can be a proof of God's existence or goodness or power; it can become such a proof (if the word be used at all) only through the medium of the interpreting, that is, the believing mind' (J. K. Mozley, *History and the Gospel*, *The Guardian*, 9th November 1951, p. 516).

Before we can profitably deal with the later developments of the historic Faith we do well to recall how the Apostles proclaimed the Gospel and how its claims were attested. If then we can find a like principle governing the presentation of the Faith in its fullness at the present, we shall be better able to judge of its claims upon our allegiance. We are so

accustomed to the New Testament evidence as the Scriptural 'proof' for the basic facts of the Gospel, that we are hard put to it to enter into the minds of the original eye-witnesses whom our Lord expected to believe apart from evidence that He had died and been raised again. Clearly one of the tasks of the Risen Lord was to teach the Apostles how to read the Scriptures. He admonished them for their spiritual failure and slowness of heart to believe. 'Behoved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself' (Luke xxiv, 27). Later on the same day the Lord 'opened the understanding' of the Eleven. 'Thus it is written that the Christ should suffer, and to rise again from the dead the third day' (Luke xxiv, 46).

What this means is that the Apostles ought to have been prepared from their reading of Scripture and the prophets that the Christ must suffer and rise the third day. And by this conviction they should have been sustained after the Crucifixion in the full expectation of the resurrection. 'He showed himself alive after his passion by many proofs' (Acts i, 3). But this was as it were a gracious act on God's part to provide the Apostles with evidential knowledge when bearing their witness to Jesus and the resurrection. Nevertheless the apostolic faith was not derived from the fact that the Apostles had seen the risen Lord. What the resurrection did for them was to revive their faith which had been eclipsed. They were 'begotten again unto a living hope by the resurrection' (I Peter i, 3). But they ought not to have lost faith. Their failure was that 'they knew not the scripture that he must rise again' (John xx, 9).

We are not in the habit of reading the Old Testament in this manner. We interpret the prophecies in the light of the Christian Revelation and not the other way round. This is a proper attitude for we accept the Apostolic witness. It is upon the word of the Apostles alone that we have received any knowledge of the Gospel facts in the first place. The Apostles regarded history as subordinate to revelation whereas we are in danger of supposing that revelation is determined by the cogency of the historical evidence. If such evidence regarded as historical in the ordinary sense of the word is lacking, evidence which *a priori* is deemed adequate and satisfactory, we are uncertain and withhold our assent. What we have failed to do is to grasp the religious truth underlying

the events, the truth which alone gives the facts their meaning for faith. That was indeed at first the failure of the Apostles. St Peter's great confession of faith in Jesus as Messiah ought to have helped him to see into the implications of that Messiahship. Our Lord's predictions however left the Apostles unprepared.

St Thomas who had not seen would not believe unless he could see and touch the risen Body for himself. He was unable to believe on the word of his brethren. It may be of course that St Thomas's doubt was the kind of doubt that faith sometimes gives rise to; it was not due to unbelief. When he did see for himself his faith seems to have penetrated more deeply than that of his fellow Apostles. 'My Lord and my God.' His doubt was 'for the more confirmation of the faith'. Nevertheless our Lord's rebuke applies to all who demand proof before understanding. 'Because thou hast seen me thou hast believed : blessed are they that have not seen, and yet have believed.' For this reason the risen Lord appeared only to His friends, not to convince but to reassure. 'If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead' (Luke xvi, 31).

After Pentecost the Apostles went everywhere preaching Jesus and the Resurrection. The Word which they proclaimed was not a word of men but of God. Their hearers were called upon to believe and be baptized. The Gospel was not presented to initiate a discussion and debate. The *Kerugma* was a Proclamation and is to be contrasted with *Didache* or Teaching. This *Kerugma* was announced for acceptance or rejection. Response was by means of faith, faith in the word of the Apostles who claimed to have received a Divine commission, and therefore faith in the Word of God. When 'proof' was wanted to substantiate the Gospel claims this was of course forthcoming. But it was only granted to believers in the Church's fellowship. Proof was based on the fulfilment of Scripture and the proof-texts were only convincing to those who already understood something of the pattern of the Divine Revelation.

Nevertheless the original deposit was made known to the Apostles through those events of history of which the Gospels speak. But the problem of the meaning of those facts is equally a part of the historical process. As I have already remarked no historical event comes to us as a bare fact. Fact and interpretation are bound up together. In his Bampton Lectures to which I have already referred, Mr Milburn quotes

the Dean of St Paul's as saying : 'there are no events which have any existence for us in which interpretation of some kind is not inextricably mingled'. And he adds this comment of his own : 'Historical truth, indeed, appears to be uneasily balanced between the poles of fact and interpretation' (op. cit., p. 142).

The historical facts of the Creed are *saving* facts. Moreover the Creed is a connected whole and a coherent unity. One truth flows out of the other. Some of these articles of belief are not themselves truths of history such as we believe the death and resurrection to be. But they are derivative which in turn depend on the historical facts. This is particularly the case with the section of the Creed which deals with the Work and Office of the Holy Spirit. Thus, e.g. belief in the resurrection of the body is derived as an inevitable consequence from belief in the nature of our Lord's resurrection. The whole of St Paul's argument in I Cor. xv is based on the conviction that as Christ rose again *as Man* so Christians are confident that they too will rise again in their bodies. 'Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.' The Man Christ Jesus is but the first-fruits of a rich and abundant harvest.

So too the historical truth of the Incarnation has given rise to a whole theology of attendant truths. They have always been implicit in the fact that the Word of God took flesh of the substance of the Blessed Virgin. *Lex orandi est lex credendi*. The instinct of the worshipping Church from the earliest days recognized the unique office of Mary. She is called the Second Eve and is recognized as the Mother of the mystical Body, the Mother of the new Humanity in Christ. The legends that grew up around her birth and death no more created the subsequent doctrines than the apocryphal stories relating to our Lord gave rise to our beliefs in His Person. It is true of course that there is no historical evidence comparable to the Gospel events for which we may claim clear Scriptural support for the Assumption. In any case the nature of the Immaculate Conception and the Assumption is scarcely capable of such evidence. No doubt the legends relating to the Assumption arose to fill a gap in popular imagination and they would have undoubtedly given an impetus to the belief. But the belief is independent of these unnecessary embellishments. Once it is realized what was Mary's part in the Incarnation, that the Word took flesh of her very substance, that in that self-same

Flesh He suffered and died and was buried, that in that Body He rose again and ascended up to heaven where He is now Glorified, and that He comes to us sacramentally in the bread and wine upon our altars—when, I say, we hear the word of Christ ‘this is My Body’—we realize in a flash of insight the wondrous coherence of the Christian Faith. No longer do we hesitate to believe with all our hearts and minds that the body from which all this has been derived must even now be enjoying that perfect consummation and bliss both in body and soul which we believe is the final destiny of all the faithful in Christ Jesus. We find it impossible to believe that Mary still awaits her reward. We gladly endorse the Church’s instinct and recognize this as evidence of her Divine guidance when she asserts that the Assumption is true.

This principle of interpretation must be applied to the whole *corpus* of the connected Faith. The prophecies that relate to the birth, infancy, ministry, the gift of the Spirit and the Mission of the Church no less than to the death and resurrection—those historical facts, in other words, that lie at the basis of the Christian Revelation as its unchanging substance—those prophecies, I say, do not at once jump to the eye of the ordinary reader. Unless he is living in the Catholic fellowship and tradition and is sharing in its liturgical and devotional life in the Body of Christ, he is unable to enter into the plenitude of the Revelation as handed down by the teaching office of the Church. The creed was not formed by a process of human wisdom. The Spirit of wisdom and understanding who abides in the bosom of the Church assists her members to draw out the meaning and the implications of the Revelation of which Scripture speaks.

The coherence and harmony of the elements of the Faith to which the Church has given her assent has become clearer to the worshipping community in the course of the ages. What has been claimed on behalf of the death and resurrection applies to the whole content. Thus, for example, we accept the doctrine of the Virgin Birth not only on the ground that it is scriptural. It is in Scripture because the Church has received it as part of the wholeness of the Faith. The supernatural birth from the Virgin Mother demands a like belief and understanding such as we have already insisted upon in the case of the death and resurrection. Unless this be our approach the Virgin Birth will have no saving reality. Failing this kind of insight, neither the manner of the Incarnate’s entry into this world, nor the manner of His ‘exodus which

He accomplished at Jerusalem', will be grasped as significant. Indeed, faith sees in both these events a 'gospel of revelation', to apply some words of Bishop Westcott in his famous book on the Resurrection. In short, unless we have first understood the Scriptures as interpreted by the authentic guardians of the Word, neither the birth from the Blessed Virgin nor the emptiness of the tomb will be understood as being vitally bound up with the manner of the revelation of which the Bible speaks.

The Catholic witness is to the wholeness of revelation so that one truth follows from another. The doctrine of the Church as the Divine-human organism through which the Risen and Glorified Lord continues His Mission among us, is equally part of that Faith. So also is the doctrine of the Ministry accepted as part of the Apostolic paradosis. Here again we are brought face to face with the proper relations of Revelation and History. If we isolate the 'historic episcopate', as it is called, from the kind of Church of which revelation speaks, we shall be obliged to defend or reject episcopacy as of the *esse*, *bene esse* or *plene esse* solely on grounds of history. But this is not conclusive nor indeed can it be.

I will conclude with quoting some striking words of Newman which I came across since writing this paper. They fit in so admirably with what I have been trying to put before you, that I am glad to have the support of the great Cardinal in this most vital consideration for the restoration of doctrinal unity among Christians.

The passage occurs in Newman's famous Letter to the Duke of Norfolk. You will remember the occasion. Gladstone had written a violent attack upon the Vatican Council accusing Roman Catholics among other things of the neglect of history, indeed of having repudiated it, in the definitions both of the doctrines of the Immaculate Conception and of Papal Infallibility. Now, in quoting Newman's reply I must not be supposed to be in agreement with the Roman Catholic claims as presented by the 1870 decrees but to be concerned solely with what he had to say about the limitations of history in the interpretation of doctrine.

'Why should Ecclesiastical History, any more than the text of Scripture, contain in it "the whole counsel of God"? Why should private judgement be unlawful in interpreting Scripture against the voice of authority, and yet be lawful in the interpretation of history? . . .

'For myself, I would simply confess that no doctrine of

the Church can be rigorously proved by historical evidence : but at the same time that no doctrine can be simply disproved by it. Historical evidence reaches a certain way, more or less, towards a proof of the Catholic doctrines ; often nearly the whole way ; sometimes it goes only as far as to point in their direction ; sometimes there is only an absence of evidence for a conclusion contrary to them ; nay, sometimes there is an apparent leaning of the evidence to a contrary conclusion, which has to be explained ; in all cases there is a margin left for the exercise of faith in the word of the Church. He who believes the dogmas of the Church only because he has reasoned them out of History, is scarcely a Catholic. It is the Church's dogmatic use of History in which the Catholic believes ; and she uses other informants also, Scripture, tradition, the ecclesiastical sense or *phronema*, and a subtle ratiocinative power, which in its origin is a divine gift. There is nothing of bondage or "renunciation of mental freedom" in this view, any more than in the converts of the Apostles believing what the Apostles might preach to them or teach them out of Scripture' (J.H. Newman, *Difficulties of Anglicans*, Vol. II, p. 312f).

Newman proceeded to apply this thought, in relation to the formal definitions of the Church, to the exercise of Ratiocination. Here too, as with History, our logical powers being a gift from God, have a right to have their informations respected. Yet just as there are doctrines which lie beyond the evidence of history, so are there truths that transcend the discoveries of reason. And he concludes : 'in all cases the immediate motive of a Catholic for his reception of them is, not that they are proved to him by Reason or by History, but because Revelation has declared them by means of that high ecclesiastical *Magisterium* which is their legitimate exponent'.

E. C. RICH.

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CATHOLICS AND ORTHODOX IN FINLAND TO-DAY

WE take the occasion of the re-establishment of the Catholic hierarchy (Latin) in Finland, last March, by the Pope Pius XII to review the present position of Catholics in relation to the Orthodox in Finland.

Mgr Cobben, who has been vicar-apostolic for twenty-one years, was enthroned as first bishop of the restored hierarchy on 3rd June. He led a pilgrimage on 19th June to Koylio the place on Finnish soil where St Henry, the English bishop of Upsala (Sweden) was martyred on 19th January 1150.

To-day the Catholics number only some 2,108 out of a population of 4,121,853. They are of the Roman rite as their forefathers had been, most of the present clergy come from Holland. There is also one Dutch priest of the Byzantine rite who has a reunion centre twenty kilometres from Helsinki.

These are the sources of what follows.

First there is the latest report of events in Finland by our usual correspondent, Mr Vassily James, an Orthodox, and a note from Dr Bolshakoff's *Church and World*. Then there is an account of the Finnish Orthodox Church by Father de Caluwé the Dutch priest mentioned above. In this he gives his line of approach to the Orthodox. This we consider is a helpful comment on the Orthodox Mission from the Catholic side, by one who is living in close touch.

Here we thank those who have so kindly supplied the photographs for our illustrations—Mr K. Kippo of Jyväskylä and Mr C. Grünberg.

EDITOR.

KARELIAN REHABILITATION IN FINLAND

Anybody rereading my original jeremiads (*E.C.Q.*, No. 4, Vol. VIII, 1949; No. 8, Vol. VIII, 1950) to-day would find them grossly unfair and pessimistic.

The ten year plan for Karelian rehabilitation, inaugurated in 1950, is now blossoming forth all over the land. The Finnish Government generously contributes Finn. m'rks 80,000,000 (=c. £124,000) annually for Orthodox reconstruction, despite straitened national budgets. We publish some examples of new Orthodox churches in Finland.

The Finnish Orthodox Youth Movement, Home Mission, and Students' Federation, led by Fr Elias Piironen and

Deacon Bergman (a versatile young official in the Finnish Foreign Office) are doing much to overcome Karelian provincialism through pilgrimages abroad¹ and visits of foreigners (Orthodox and of other faiths) to Finnish Orthodox youth camps or rallies. For the first time urbane visits have been recently exchanged here between *Juventus Catholica* and Finnish Orthodox Youth, on the initiative of the former.

Finnish Orthodox ordinands, returning from training in St Sergios's Paris and Rumania, may be expected to broaden the horizon of the Finnish Church with time. In August 1954 the first official delegation from the Finnish Church, together with Lutherans from the Church of Finland, were guests of the Russian Patriarchal Church on a pretty extensive visit to the Soviet Union. In September–October 1954 Bishop Cassian² and Fr Knäzeff were invited to Finland, representing ties with Parisian Orthodoxy.

VASSILY JAMES.

THE REPORT OF A RUSSIAN ORTHODOX VISITOR

Dr Bolshakoff after his recent visit to Finland gives his impressions of the Finnish Orthodox.

'As a result of the last war the Finns lost most of the territory inhabited by the Karelians, who have been re-settled elsewhere. In this way 55,000 Orthodox Finns were found to have left their homes... It was necessary to make a new start... Uprooted from their Karelian homes and scattered among the Lutherans, they were often forced to contract mixed marriages and to expose themselves to all kinds of influences hostile to their Orthodoxy. Indeed at one time as many as 500 people a year started to leave the Orthodox Church. This process which has already been slowed down for some time, has now nearly stopped. In Helsinki there is an Orthodox Seminary... I visited several of the churches on Sunday. I must say that the Orthodox churches were far better attended than the Lutheran. Indeed they were full. I visited the Karelian church of the Holy Trinity which was full. The liturgy was sung in Finnish... In the Cathedral church of the Assumption, which is large and rich, the service was in Slavonic and there was a large congregation. The densest crowd I found in the Russian church of St Nicholas, where Bishop Michael

¹ E.g. Greece 1951, Pauline celebrations; Evanston 1954. Finnish Orthodox Youth has now joined 'Syndesmos'.

² It should be pointed out that Bishop Cassian is exarch of the patriarch of Constantinople in Paris.—EDITOR.

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suffragan of Leningrad officiated.' Speaking of Bishop Michael Tsub of Luga, he says: 'he is forty-two, a fine scholar and a wonderful preacher. He is the professor of Patrology in Leningrad Theology Academy of which he is a graduate. He was ordained in 1950 and consecrated bishop in 1953. He now occupies the See of Staraya Russia and administers for the aged metropolitan of Leningrad the great archdiocese of Novgorod. [*Church and World*, Jan.-April 1955.]

A CATHOLIC APPROACH TO THE ORTHODOX CHURCH OF FINLAND

[This is an adaptation of an article by Fr Robert de Caluwé.—EDITOR.]

The Lutheran Church claims ninety-eight per cent of the population of Finland. However there is a second Church recognized as a State Church, namely the 'Suomen Ortodoksinen Kirkko'—the Finnish Orthodox Church, consisting of 78,000 members.

Finland is a frontier country of two civilizations—from the East, Byzantium, from the West, Rome. The majority of Orthodox are of Karelian origin, living, before World War II, in the eastern part of Finland. There was also a minority of Russian immigrants partly settled in the country in the Tsarist days, merchants, civil servants, partly those who fled from the Bolshevik Revolution of 1917.

There were four monasteries, the most famous being Valamo, the others were Konevitsa, Petsamo beyond the arctic circle and a convent of nuns at Lintula on the south coast.

All four monasteries were evacuated because of the war and are now in the central province of Savo.

Not only the monks but also the whole Karelian population chose to remain in Finland and were dispersed over the country, nobody remained in the U.S.S.R. One can imagine the difficulties the Orthodox hierarchy had to bring order into the chaos of their scattered flock, which for the first time found itself a diaspora in the midst of a Lutheran population, very often without priests, nearly always without a church. However, under the wise and fatherly leadership of their bishops, Herman of Kuopio and Alexander of Helsinki they organized themselves, not any longer as a local Church on the Eastern border, but as the second Church in the country and as such recognized by the Lutherans. Hardly had this

been achieved when the Orthodox had to face the propaganda of Moscow's patriarch calling upon the Finnish Orthodox to return to his jurisdiction. The majority, however, wish to remain under the jurisdiction of the patriarch of Constantinople. Yet there are some 1,000 Russians in Helsinki who wish to come under Moscow and for these a certain professor of Leningrad, Michael Tsub has been consecrated bishop. The monks of Valamo and Konevitsa have also placed themselves under Moscow, though Archbishop Herman claims the monasteries as the property of the Finnish Orthodox Church.³

With this background some Catholics ask if Moscow or Constantinople are the only alternatives? Is not this the time to urge the Finnish Orthodox to seek unity with the See of Rome?

Fr Robert answers the question, he also explains his method of approaching the Orthodox. When asked by any Catholic if the Orthodox will unite with Rome he always asks them: 'Are you ready to receive them? Can there be any talk about union as long as Catholics are so unprepared for it?'

He gives a number of instances of the ignorance of Catholic priests concerning the Orthodox and the Byzantine rite. He says: 'our work should be directed as much to the Catholics as to the Orthodox, on both sides there are still many prejudices, we know far too little about one another.'

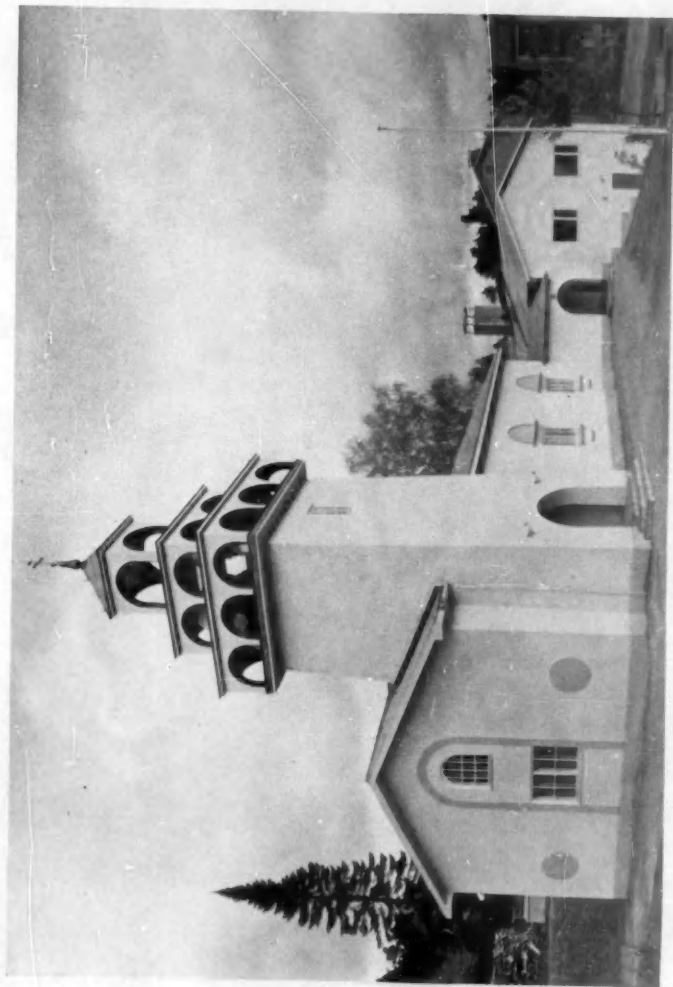
Our well prepared and well carried out liturgical services must be for both Catholics and Orthodox, serving as a link by which they can come together. The Orthodox must see that we take them seriously and the Catholics must learn that Catholicity is not to be identified with latinity.'

He then gives a description of his reunion centre at Rekola. Here is a small wooden chapel of the Byzantine rite dedicated to St Peter and St Paul. It is decorated with wall paintings and an eikonostasis in the traditional East Karelian and Northern Russian wood churches. Upon the altar is a silver tabernacle in the oriental style, ornamented with four little enamals. This was pulled up from one of the lakes on the Russian border by a fisherman some thirty years ago [see the photographs]. Orthodox, Lutherans and Catholics attend services in this little chapel. The liturgy is sung on alternate Sundays in Finnish and in Slavonic, the epistle, gospel and sermon are always in Finnish. All take part in the singing. Everyone present is invited after the service to share in an agape in the room next to the chapel. Here singing practices

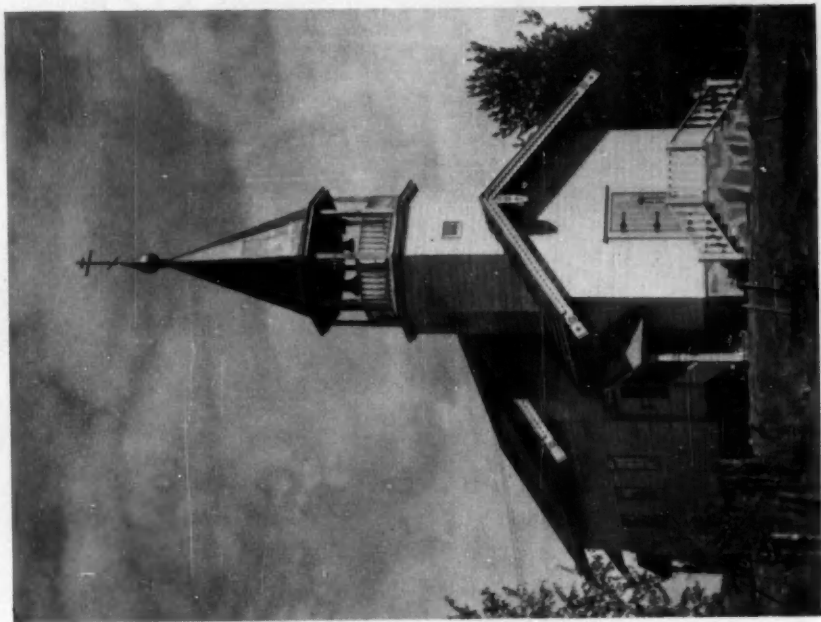
³ Concerning this Moscow group see E.P.S. Geneva; 30th April 1954 and 1st April 1955.—EDITOR.



Archbishop Herman and Bishop Cassian, exarch of Constantinople
in Paris concelebrating in Greek and Finnish at Yüvasqılar, 1954.



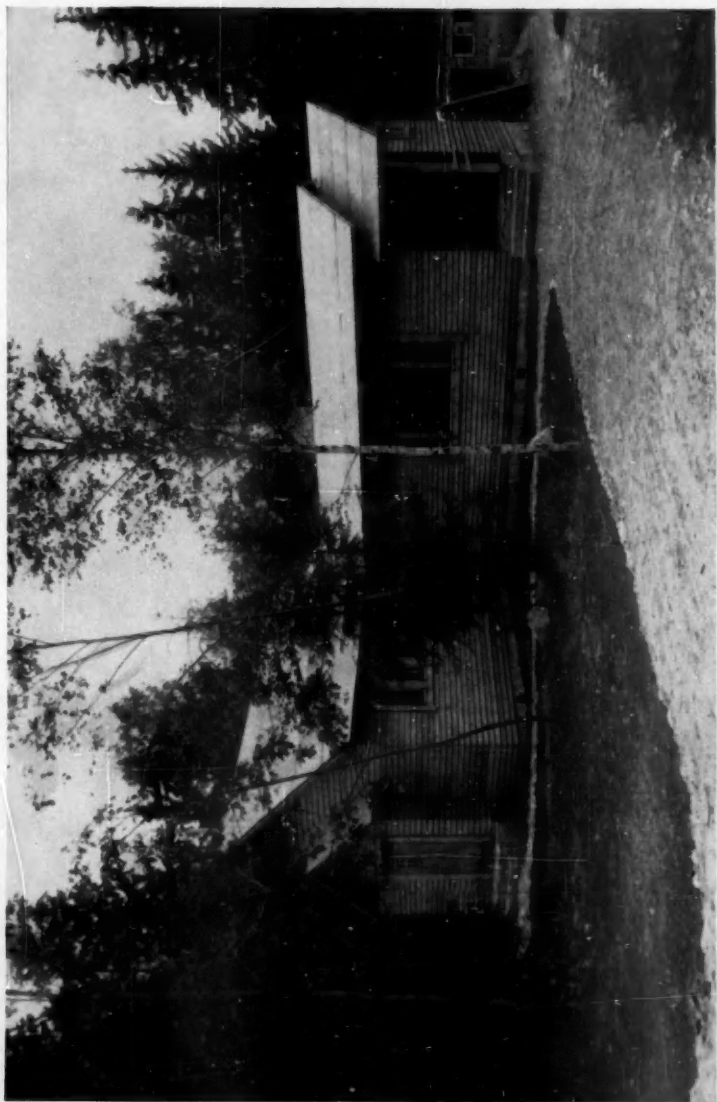
Modern Fenno-Byzantine church at Yüvasqular



Rural Oratory near Joensuu



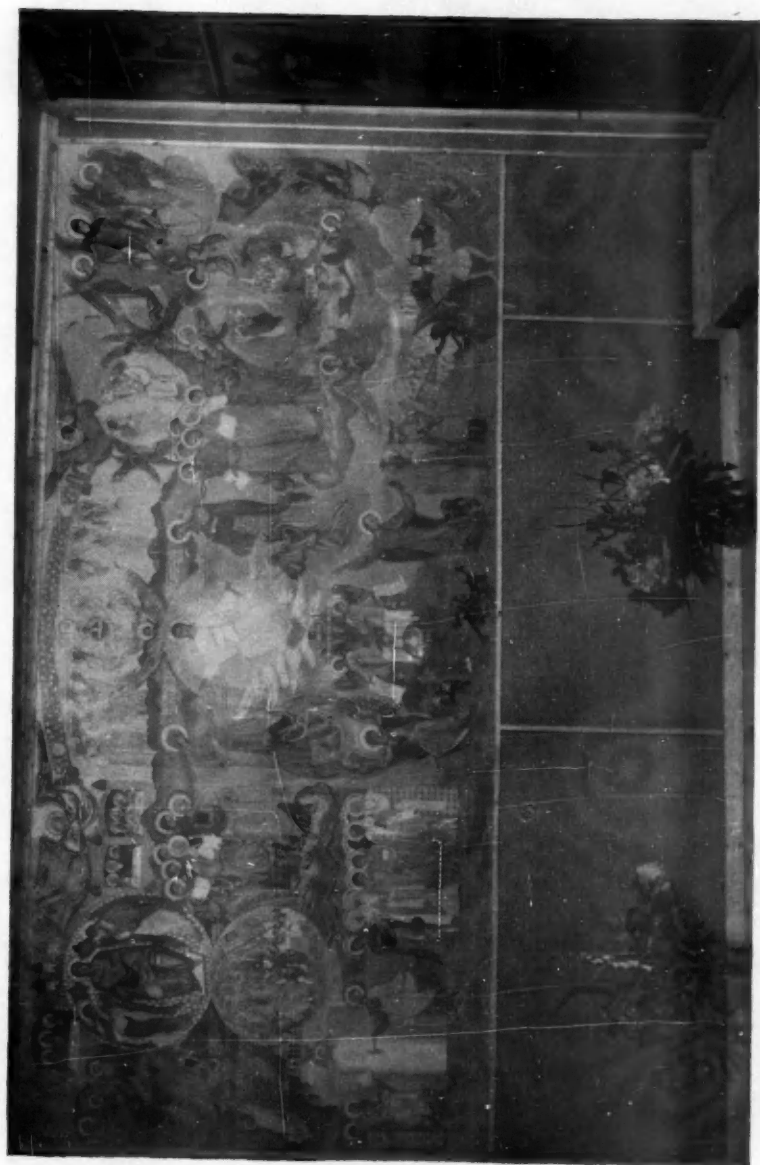
Oratory at Valkeakoski



Outside of Fr Robert's Chapel at Rekola



Eikonastasis and tabernacle in chapel at Rekola



North Wall of Chapel at Rekola

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are carried on and explanations of the liturgy etc. are given to any who wish.

'This of course', he says, 'is but a little group. But year after year we can have some influence on public opinion. If what happens at Rekola took place at a thousand other centres the work would certainly not be in vain.'

[One can think of similar centres, in Holland, Belgium, New York and Marian House North London to name but a few.]

At first sight some may accuse Fr Robert of fishing in troubled waters and so of proselytizing, but not when one comes to examine into the spirit of his work: 'In my contacts with Catholics and Orthodox, I always teach them to avoid any arguing, any kind of dispute, because there is no place for charity where there is defence of our rights and attack on others. Many times one is tempted to change this method: it seems too long, not showing any visible results. And yet, I think it is the only good method, we must persevere in this way; the absence of visible results will make us humble and the certainty that we are doing our part for the union of the Churches will give us strength to continue.'

Fr Robert also has something to say about the good work that priests of the Latin rite can do in this reunion field. 'A very precious contact was started some years ago by a Catholic youth club in Helsinki under the inspiration of Fr Jacques Reynders, s.c.j. They invited the Orthodox youth club of Helsinki to join them in a common evening. This led to others, and by this means Catholics and Orthodox learnt to esteem each other.'

ROBERT DE CALUWE.

Surely this is an account of œcumenical work, a work of understanding and Christian charity with the aim of unity in Faith but not 'absorption'.—EDITOR.

DOCUMENTATION : 'ANXIETY IN THE CHURCH OF ENGLAND'

This is the title of a correspondence that commenced in *The Tablet* (9th April 1955).

The opening letter is by one who signs himself 'Pastor Anglicanus' and the gist of his message is that as a result of the present crisis in the Church of England which can trace its origin to the archbishop of Canterbury's Cambridge sermon (1946) and the present trouble in South India over episcopal orders and credal orthodoxy being the immediate test case, and although such crises are not uncommon in the Church of England, this time, however, there is a nucleus of Anglican Papalists who, if the plan for intercommunion with the Church of South India goes through the coming Convocations, mean to secede from the Church of England. To what? is the question which the writer asks. To, as some say, a 'Free Anglo-Catholic Church', or unconditionally to Rome? or, 'Could not the Roman Catholic Church without compromising at any essential points facilitate conversions by making some large hearted gesture of invitation, a re-statement of the ever open door, a new "Epistola ad Anglos"?'

The letter ends : 'The present crisis and disturbance in the Church of England should on no account be exaggerated. On the other hand should it be ignored by Roman Catholic circles an unrepeatable opportunity may be lost.'

There is also a letter by an Anglican Rural Dean (23rd April) whose ending is in the same key : 'Enough of South India. It is merely the last straw. There is a growing weariness in Anglo-Catholic circles of the policy which under the driving force (as it is believed) of the archbishop of Canterbury is removing those planks on which Anglo-Catholics have in the past rested their defence of the Catholic character of the Church of England. Unless I am mistaken I am confident that an ardent and generous pope might well add fresh lustre to a glorious pontificate by making possible the return of groups to "the fullness of Catholicism" and the continued ministry (no doubt freshly bestowed) of men who in association with your present clergy would bring nearer the day of the reconversion of our native land.'

In reply to these letters are those of the abbot of Downside (16th April) and Dom Columba Cary-Elwes (23rd April).

The abbot's points out that there are both logical and psychological factors involved in an approach to the Church. Catholics rightly emphasize the logical factor—but do we, he asks, always do justice to the psychological factor? He mentions, amongst other instances, the deep sense of loyalty to the body within which men have learnt to know Christ and have been taught to love Him. He then goes on 'I think it is important to remember that, although each man goes to God and to Christ through adherence to the Church as a unique individual, alone with his solitariness, yet in fact we are all profoundly influenced by, and responsive to, the mental atmosphere in which our social commitments place us. At times this atmosphere becomes charged with electrical forces which may prepare the way for a spiritual crisis affecting simultaneously a whole body of people. It is obvious that Pastor Anglicanus' thinks that such forces are in operation among a minority of the right wing of the Church of England to-day, and that the Convocations this year may produce for them a crisis in which secession will no longer be a vague possibility but a "live and present option". At the end of his letter the abbot says: 'It is not for me to say whether some large hearted gesture of invitation on the part of the Holy See is to be either expected or desired. But at least we in England can make it clear that if "something in the nature of a landslide" should take place, the home-comers, be they many or few, will find a welcome both warm and respectful, together with encouragement and opportunities to pursue in confident co-operation with us, their unique work for the conversion of our country.'

Dom Columba Cary-Elwes in his letter considers in some detail group corporate reunion. He says: 'It is imperative that we on our side should be aware of the situation, even if finally the proposals are rejected'. He insists that it is the business of the Hierarchy and of the Holy See. But it is likely that such a group would ask for three concessions:

That they should be received into the Catholic Church as a group complete with a hierarchical set up in so far as it existed and in so far as the Holy See would accept it.

That they should be allowed to preserve their Liturgy, of course rectified on any doctrinal point.

That those clergy who are now married should be allowed nevertheless to administer to souls.

What would the overall picture be like?

Throughout Great Britain, the British Empire and the U.S.A. there would be two parallel organizations within the Catholic Church, two churches in one place. (With Catholic Eastern Churches that is already so.) And he concludes : 'Should the Holy See consider that to save a great number of souls and in order to start a movement of reunion among the dissidents deriving from the sixteenth century it was ready to make disciplinary concessions, let it not be said one day that the English Catholics were too stiff-necked to allow the Holy See to make such a gesture'.

There were other letters of the same ilk. One by Fr J. Crehan, S.J. (7th May), two by Fr Hanshell, S.J. (7th and 28th May), and a very important one from Archbishop Roberts, S.J., which we will quote in full.

'Dom Columba Cary-Elwes asks : "Who knows how many Anglican clergymen have half closed their consciences to find security for those they love?" The rhetorical question cannot be put to elicit a reply known to God alone, but stresses usefully the fact that the married clergyman's dilemma is largely of our making. "Our making" in the sense that the Holy See might well have extended to England in the Second Spring of a century ago, on a big scale (and with mighty consequences?) the few permissions given recently by the Holy Father in favour of the German priests in a similar plight. If the English question was ever raised in Rome, the papal power to dispense from papal law could have presented no difficulty, but any pope would certainly weigh the expediency of so dispensing against the shock to Catholics ill prepared for it. To some of us it was a shock to note the shock registered when the recent dispensations in Germany were announced ; not less shocking were the first apostolic proposals to exempt Christians from the Mosaic Law ; so were the distinctions made between divine and human Law by Fr Ricci in China in the late sixteenth century, at first approved and then condemned, finally vindicated only after China had been alienated and lost.

Whether we like it or not Rome will probably be considerate of our feelings, and even our prejudices. If so, we shall have to answer to God for our reply to this question, stated here concretely to avoid the confusion of arguments for or against a celibate clergy—surely not the issue here. This question is : Would I welcome or deplore a dispensation by the Holy Father from the *human* (and Western) obligation of celibacy

given to help a convert clergyman to reconcile two *Divine* obligations.

1. Submission to the Pope.
2. Vows made to God to cherish wife and children, to support them from the fruits of his spiritual ministry.

So assisted the convert priest would only be as many Catholic priests still are, as once all could be.' [30th April.]

There are other letters ; on our side from those who stress the inadvisability of any sort of group reunion. This is, indeed, the more usual Catholic attitude. On the Anglican side, there is, the quite understandable, objection to the assertion of Pastor Anglicanus that 'the Anglican position vis-à-vis dogmatic faith is steadily deteriorating' (Canon Sansbury, 16th April) ; as well as a frank statement by the Vicar of Eynsham that 'The great majority of the members of the Church of England have no desire for union with the Church of Rome on any terms that she would at present understand' (30th April).

Whether the anxiety of the Church of England will be allayed after the meeting of the two Houses of Convocation, or whether there will emerge from it a minority large or small which will ask for union with the Holy See, the important thing about the correspondence is that it shows a willingness on the part of a number of English Catholics to go all out to meet the needs of the alleged situation. The fact that the *Tablet* published such a correspondence is also of significance.

We would add one more letter, this time from the Anglican side. It is by Canon E. C. Rich and the letter was sent to the *Catholic Herald* (20th May). 'To one whose dearest longing and prayer is for the restoration of Christendom in outward unity, your Leader came as a breath of fresh air. I want to thank you, sir, for dealing with the problem of our disunion in a manner which does seem to open up possibilities between us at a deeper level than has hitherto been possible. Admittedly your presentation of the situation has been written from the papal point of view which is not the way we Anglicans approach it. It would be a mistake, I think, to imagine that the disquiet over prospects of union—partial or full—with the Church of South India is confined to a small and unimportant minority of Anglican Papalists. There are many Anglicans not belonging to that group who are deeply concerned about the situation. The perplexities are the greater because they see no obvious way out of the impasse

into which they may be driven. But while this is true, they are not looking to Rome for a solution of their religious difficulties. And the main reason for this, I venture to think, is largely due to Rome herself. So long as Rome's attitude is to ignore the Church of England as a corporate entity with its own culture and spirituality, so long will these Anglicans of necessity look elsewhere. They feel that Anglicanism contains within itself precious realities which must be preserved. Moreover, if the only road back to unity is by means of individual submissions, the day of reconciliation and unity of Christendom, may be postponed to the crack of doom. Such Anglicans of whom I am thinking are realistic enough to realize that Rome can never abate her dogmatic claims. Whilst this is so, there are, nevertheless, many outstanding questions that remain to be discussed between us. Those questions have to do with the interpretation of dogmatic claims. Here is a field for mutual exploration. Unlike you, Anglicans as it were approach religious truth from the circumference. You have your centre of dogmatic authority. We could not remain where we are unless we adopted this attitude. At the same time this attitude is not irreconcilable with theological understanding at a deeper level than is customary in religious controversy of which we have had more than enough.

The last questions to be discussed are those concerned with Orders and Jurisdiction. So far as the Church of England is concerned it should always be remembered that it has never been her claim to be self contained. Ever since the break with the See of Peter she has been seeking for a satisfactory solution of the problem of Authority and its legitimate claims. The present debate within our ranks on the situation created by the Church of South India is only the latest example of the dilemma that confronts the whole of Christendom. But we shall never solve this crucial problem without your aid.

What this may mean on your part is not, of course, for one outside your communion to say. One thing, however, I am sure is certain. A generous move towards us which recognized our corporate existence would break the awful deadlock which at present exists—a deadlock which compels a realistic Anglican, out of loyalty to his Church which he loves, to ignore those very questions which must be answered before reconciliation between us can be reached. The next move must come from your side.'

We will echo the suggestion of Pastor Romanus (*Tablet*, 30th April) as a possible solution.

'I have been more than surprised to find, in my own very limited experience, the number of thinking priests and laymen who feel that the best medium of bringing back the English nation to the Catholic unity would be the creation of an Anglican Rite, which would be able to convey the eternal truths of Catholicism to an English people in a congenial language and mentality.'

If this had existed since the time of Cardinal Wiseman, would it meet the present need?

NEWS AND COMMENTS

LEBANON

His Beatitude Mar Antony Arida the Maronite patriarch of Antioch died in June at the age of ninety.

The new patriarch is Mar Paul Meouchi, bishop of Tyre.

The Maronites number about 400,000 and are mostly in the Lebanon, Palestine, Egypt and Cyprus. There are also about 50,000 in the U.S.A.

Next year we hope to have an issue that will deal with the Maronites.

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ON THE WAY TO CANONIZATION

The cause of the Metropolitan Andrew Szepticky was officially instituted in Rome by the Sacred Congregation of Rites on 28th January 1955.

The postulator of the cause appointed by Archbishop John Bucko, apostolic vicar in Western Europe, is the Archimandrite Peter Kreuza. It is to him that all information that is likely to help the cause should be sent. His address is: Ty-Mair-Bryndulas, Llanddulas, Abergele, N. Wales.

* * * *

Leonid Feodorov and the Catholic Russians by Donald Attwater. (The Russian Center, Fordham University, New York 58.)

This little book of twenty pages gives in outline the life of one who, together with the Metropolitan Andrew Szepticky, was the founder of the present Russian Catholic Church of the Byzantine rite.

The first few pages give the historical background. Then the simple story of Fr Leonid is told as priest, Studite monk (Rasophore) and exarch, he could never be persuaded to be consecrated a bishop.

The author gives a picture of an ascetic steeped in the spirit of the Russian Byzantine tradition, one that the Orthodox would acknowledge as a holy man.

This pamphlet is written in view of the introduction of his cause.

May these two holy monks pray for the Church and for the healing of the schism.

* * * *

'ANXIETY IN THE CHURCH OF ENGLAND'

We have treated of this correspondence elsewhere. But by the time this issue is out it will be known that Convocations have agreed to a partial inter-communion with the Church of South India. We refrain from any comment until after October when Convocation will meet again.

This, however, does not in any way take from the importance of the correspondence in *The Tablet*. This shows how far English Catholics are prepared to go to meet their separated brethren along the road to unity.

* * * *

We are publishing, by the kind permission of the author and the Secretary of the Fellowship of St Alban and St Sergius, a paper by Canon E. C. Rich, the author of *The Spiritual Authority in the Church of England*. The subject of this paper, we think, is of great importance in all œcumenical discussion.

* * * *

As we go to press we call the attention of our readers to the following items of importance:

The Pope's Letter to the Abbot of Grottaferrata, part of which is translated from the *Osservatore Romano* (Aug. 6th), in *The Tablet* (Aug. 13th).

Also in the same issue there is a report of an address given by Mgr Vuccione, A.A., formerly archbishop of Corfu, on 'Relations with the Greek Orthodox' at the monastery of Chevetogne.

* * * *

At the Ukrainian church in London, archbishop O'Hara, apostolic delegate, presided at a pontifical liturgy, celebrated by Bishop Hermaniuk, coadjutor to the Ukrainian Exarch in Canada. This was in honour of the 1,000th anniversary of the baptism of Princess Olha (Olga) and so the birth of Christianity in the Ukraine.

There are about 20,000 Ukrainians in England at present.

OBITUARY

BRIGADIER D. C. McPHERSON, M.B.E.

It is with deep regret that we announce the passing away of 'Mac', as his friends called him.

The Catholic Herald alluded to his extraordinary love and knowledge of the Liturgy. This had reference, very naturally, to the Roman rite. It will interest the readers of the *E.C.Q.* to know that the Brigadier was equally conversant with the Greek Byzantine rite. Past issues of the *Quarterly* will show, among other contributions, a series of articles by him on the 'Divine Office in the Byzantine rite'. From 1924-30 he had lived in Egypt and there acquired his great interest in the Melkite Church. In this he doubtless owed much to his uncle, Major J. W. McPherson who was also in Egypt. The latter also wrote for us in the early days when the *E.C.Q.* started in the pages of *Pax* (1931-2).

May they both rest in peace.

RECENT PUBLICATIONS

Essays in Christian Unity by Henry St John, O.P. Pp. 140 (Blackfriars Publications) 12s. 6d.

These essays, Fr St John tells us, were written between 1928-54. Much has happened during these years in the œcumenical world.

We are told in the introduction that there is a gradual change of thought to be noticed in the author's relation to the Church of England. He first thinks in terms of some sort of corporate reunion between an organized section of the Church of England and the Catholic Church, and then, as the result of development in the œcumenical movement and the importance of the Church of England therein, he considers the possibility of the Church of England, because of the spread of Anglo-Catholicism, bringing a Catholic influence to bear in œcumenical circles. He sees, as an ultimate aim, Anglicans, helped by Catholic contact, at work penetrating world Protestantism.

The book aims first and foremost at instructing Catholics in this all important work of 'reunion'. And with this end in view, Fr St John gives his own personal experience in the work. The headings of some of the chapters will give an idea of

the ground covered : The Malines Conversations, The Anglo-Catholic Problem, *Pietas Anglicanus*, The Catholic Church and Œcumenism, The Appeal to Sound Learning. But the key essay, I think, is that on the Doctrine in the Church of England.

This is a review of the Report of the Archbishops' Commission on Christian Doctrine in the Church of England published in 1938 and of the Memorandum on the Report published in 1939, by A. G. Hebert, S.S.M.

Fr St John insists that to assess the Report merely in the light of its divergences from Catholic standards is a superficial judgement : 'The Report must be seen in its setting as the product of the Church of England as it is to-day, and the Church of England as it is to-day must be understood in relation to its past history' (p. 46).

The Memorandum does the first of these and it has brought to light the fact that members of the Church of England feel the urgent need of unity of belief. First, because of the present perplexity caused by the actual diversity of teaching and secondly because of the important official part that the Church of England has come to play in the œcumenical movement.

The Anglican members are working side by side with the representatives of the Orthodox Churches and the greater Protestant Confessions in a genuine attempt to penetrate the fundamentals of the Christian revelation.

Through most of the confessional divisions of Christendom there is a vertical line that marks off those who deny and those who maintain the reality of the supernatural. The Church of England, as a corporate organism, will have to choose on which side of the line it stands. Fr St John thinks that—'the great hope for the ultimate reunion of Christendom lies in a clear realization of all the implications of this truth, and of the dangers into which its denial must lead. For such realization will throw men back upon historic Christianity and upon the historic tradition which has been continuously preserved both by the Latin West and the Orthodox East. That certain elements in this historic tradition have permeated the Church of England as a whole is clear from the pages of this Report of the Commission' (pp. 55, 56).

And, elsewhere, he says : 'In this work of œcumenical discussion the Church of England has a special rôle to play . . . During the past thirty years there has been a pronounced increase, among Protestants, in the understanding and practice of a sacramentalism markedly Catholic in spirit and tendency.

This has been due, amongst other factors, to the mediating influence of the Anglican Church. A Catholic œcumenism will find it wise to seek contact first with the Church of England and in particular with its Anglo-Catholic wing; from there its influence would permeate to the Evangelical group and thence to the Free Churches' (p. 87).

This we feel throws another light on the South Indian question.

Such a book is invaluable for any who wish to know the real attitude of the Catholic Church to the problem of Christian unity.

DOM BEDE WINSLOW.

The Call of the Cloister by Peter F. Anson. Pp. 609 (S.P.C.K.) 42s.

Very often Catholics express surprise that their Anglo-Catholic friends remain in the Church of England. If they were to read this book they would appreciate, even if they could not agree with, their position.

The book is an account of the Religious Communities and kindred bodies in the Anglican Communion, as the sub-title reads. The dates given for their beginnings, are for men 1842 and for women 1845, and so they have gone on growing through succeeding years right down to the present time. To mention some recent ventures, an Anglican community of Contemplative Monks was started in 1953, while among the Sisters 1950 saw the foundation of a Convent of Poor Clares, 1951 an Order of Reparation to the Sacred Heart and 1952 a Third Order of Penance of St Francis.

As regards Great Britain the list gives eleven Orders for men and sixty for women. Of these, those who had their origin in the nineteenth century, have various foundations at home, as well as houses in the U.S.A. and in the missions, while others may be but one house with or without a dependency.

But Mr Anson has given us more than a history of these Religious Communities, he has given us a miniature history of the Anglo-Catholic movement from the time of the Oxford leaders right down to our days. The most outstanding figures of the Anglo-Catholic clergy come into his picture. And the book is a picture, or a series of pictures of the founders and foundresses, their background, including a contemporary view of Catholic life in England.

We see how the six early Church of England sisterhoods had, with but one exception, been inspired mainly by Roman Catholic communities of women which were engaged in active works of charity and mercy. We are shown the reaction of the man in the street by references to *Punch* on the 'Puseyite nunneries'. And how the public mind was changed during the Crimean War when these Sisters worked under Miss Florence Nightingale and later their heroism was seen during the cholera and smallpox epidemics in England. It was realized then that they were not only young ladies dressing up. In fact these Church of England Sisters wearing their habits in the streets prepared the way for the Catholic Sister of Mercy and our other Religious Orders. Nothing is left out in the history of these Anglican Religious houses, including an account of the Communities that are now extinct and those reconciled with Rome.

The story is beautifully written, it is also packed with matter not easy to come by, and there are in addition some excellent photographs. But surely the great importance of this book and of the labour that must have been put into it is that it brings home to Catholics how the Holy Spirit is working in the Anglican Communion. And the fact that the book has been written by a member of the Church of Rome, is a token, on our part, of a greater understanding of our separated brethren.

DOM BEDE WINSLOW.

A Newly Recovered Gnostic Papyrus: The Jung Codex. Three Studies by H. C. Puech, G. Quispel, W. C. van Unnik. Translated and edited by F. L. Cross, D.D., Lady Margaret Professor of Divinity in the University of Oxford. Pp. 136 (London 1955, A. R. Mowbray) 15s.

The translator and editor of this book puts into the hands of English readers an account of the important collection of MSS. found at Nag Hammadi in Upper Egypt in 1945, with special attention given to the so-called Jung Codex. This review will give a summary of the three studies (originally lectures) mentioned above.

I. The Jung Codex and the other Gnostic Documents from Nag Hammadi, by Henry Charles Puech, Prof. of the History of Religions, Collège de France, Paris.

The author begins by describing the site where these MSS. were found and the fate of twelve of the thirteen codices: they found their way, in 1952, into the Cairo Museum and are at

present out of reach owing to Egypt's national and international political troubles. They contain forty-eight treatises and are all in Coptic: ten in Sahidic (Upper Egypt's dialect), the other two partly in Sahidic partly in a new, unknown dialect of Middle Egypt. They seem to belong to the third and fourth centuries A.D. The thirteenth Codex is written in Subakhmimic, dialect spoken in the region of Assiout to the North of Akhmim, language therefore of the place where the codex was found. Its name is due to the fact that in 1946 it had come into the possession of a second-hand dealer and was bought, after many wanderings, on 10th May 1952, in the name of the Jung Institute at Zürich where it was made public at a ceremony on 15th November 1953. Besides a *Prayer of the Apostles* on the two last very damaged pages it contains four treatises which the author describes briefly, leaving to his colleague Dr Quispel a more detailed account in the second study (see below). He also gives the titles of the many other treatises (about twenty) contained in the twelve codices. To give them here would require too much space. We mention the *Apocryphon* (or Secret Book) of John: 'This elaborate revelation, cosmological, historical, and eschatological, of Jesus to the Apostle John, must have been one of the fundamental books of the sectaries who brought the library of Nag Hammadi together, and certainly of their predecessors too. We here find it copied in three different codices . . . The Apocryphon was drawn on by St Irenaeus (c. 180 A.D.) for his account on the Barbelo-Gnostics' (p. 22). The twelve documents attach great importance to the person of Seth and belong to the 'Sethian' branch of Gnosticism; the Jung Codex belongs to Valentinianism in its primitive phase (cf. p. 28). This codex contains the *Gospel of Truth*, about which Prof. Quispel gives some details (cf. II, 2), but Prof. van Unnik has made a special study (cf. III infra).

II. The Jung Codex and its Significance by Gilles Quispel, Prof. of Early Church History in the University of Utrecht.

After some more details on the discovery and acquisition of this codex, the writer gives us a description of each of the four treatises it contains.

1. The *Letter to James* professes to be a translation of the Hebrew (while its Coptic dress betrays a Greek original) and to contain esoteric revelations communicated by Christ to James and Peter before the Ascension. Clement of Alexandria mentions that Peter, James and John were said to have transmitted a secret Gnosis. Whether the letter draws on

this more or less orthodox gnosis cannot be ascertained as yet, the more so as the history of the second century of the Egyptian Church is insufficiently known. An interesting quotation (p. 46) begins with the words: 'For the Word is first of all the origin of faith, secondly of love, thirdly of good works (cf. Gal. v, 6); for herein life consists'. The contents seem to have some connexion with the burning questions and alarming persecutions of the second century.

2. The *Gospel of Truth* is most important for the study of Gnosticism and the history of the N.T. Canon. It is most probably the same as that mentioned by Irenaeus and the *Secret Gospel* (of the Valentinians) mentioned by Tertullian. Its writer is acquainted with the Synoptic Gospels, with St John's Gospel and Apocalypse, with the Epistles of St Paul and that to the Hebrews. This of course does away with the fantastic theories on the Gnostic origin of the Gospels (cf. p. 49). It seems to have been written about 150 A.D. and to come from the hand of Valentinus himself. The writing is a summons to Introspection and Life, to that turning to oneself and to God which is Gnosis (p. 51), i.e. a gnosis which (cf. extracts p. 53) 'delivers man from vain illusions and absurd fictions' and helps him 'to carry out the will of Him who called him, and to do what He pleases'. The general trend of the contents is orthodox and shows no signs of peculiarly heretical traits of Gnosticism. As the style is powerful, as is to be expected from a man of whom Tertullian says 'et ingenio et eloquio poterat', it may well be that Valentinus wrote it when he was still a member of the great Church of Rome and himself a serious candidate for the bishop's Throne . . . about 140 A.D. (cf. p. 54).

3. The *Letter to Rheignos* gives us valuable information about the Valentinian doctrine concerning man's 'Resurrection-life': 'We have suffered, risen and gone to heaven, but we have come down again for a manifestation in the world as rays of Christ by whom we are borne until we sink down (i.e. our death in this life), after which we are drawn up to heaven as rays of the sun. That is the spiritual resurrection which devours the psychic and fleshly resurrection' (cf. quotation on p. 55). The author thinks that the content and language—the excellent Greek of the original being still noticeable under its Coptic coat of varnish—allow him to attribute it to Valentinus himself, even with more confidence than the 'Gospel of Truth' (p. 56).

4. The (now so called) *Treatise of the Three Natures*, a long

and substantial writing, shows close affinities with the conception of Heracleon, the leader of the Italian school of Valentinianism and first commentator of the Fourth Gospel. It begins with an elaborate speculation on the mysteries of the Godhead: a *theologia negativa* about the Transcendent Being (not the indeterminate being of Plotinus). It shows Christian influence in its mystical conception of the unknown God, more clearly in its speculations on the Father and the Son, which foreshadow certain themes of Origenist theology. The Ecclesia is conceived as an eternal hypostasis. Adam's creation, fall and death are explained allegorically. In history there are three phases: the hylic or Greek, the psychic or Jewish, the pneumatic or Christian, and each of these groups has its own eschatological destiny (cf. pp. 57-60). Prof. Quispel devotes the last eighteen pages of his study to some very plausible connexions between this Treatise and some unorthodox (non-Christian) Jewish Sects, some of which are mentioned therein. Its doctrine on God is perhaps connected with doctrines found in the Manual of Discipline (of Qumran) or in Philo of Alexandria, or among the Samaritan and Syrian Gnostics, in the Apocryphon Joannis, in the writings of Valentine and Heracleon, which latter may well be the author of this Treatise. Speculations on Jaol-Metathrone (Jahweh Qaton) and on the ineffable Shem (=Name) lead us to the 'Apocalypse of Abraham' of which fragments have been found among the Dead Sea scrolls (which bring us back to the Essenes) . . . but also to very ancient pre-Christian speculations on the Shem as Mediator of Revelation, a hypostatized Shem which the Gospel of Truth calls the Father's Son, and the Writer wonders what this might have to do with the Logos-Memra. There are no traces of the so-called 'Iranian Mystery of Redemption' or of a 'Pre-Christian Gnostic Redeemer' which is said to have influenced the fourth Gospel. The Codex speaks about the 'Perfect Man' whose members are the 'Pneumatici', but these notions go back to Jewish conceptions about Adam as the one who is the summing up of 'the All'. Even the Manichean 'Primal Man' was borrowed, not from Persian, but from Gnostic Tradition (cf. pp. 61-78).

III. The recently discovered 'Gospel of Truth' and the New Testament by W. C. van Unnik, Prof. of N.T. Exegesis in the University of Utrecht.

Hitherto early Gnosticism was known only from Christian sources of the second century, i.e. from the writings of its

opponents. Whether later Manichean sources are reliable on that early period is uncertain. There were several currents of Gnosticism, which were supposed to have originated from one founder, Simon Magus, but which henceforth will have to be considered as being of different origins according to their connexion with divers heretical Jewish currents (cf. pp. 83-5).

As regards the influence of Gnosticism on the N.T., the newly found sources may well put us on our guard against considering some parallels between Gnosticism and the N.T. (especially St Paul and St John) as real arguments. Irenaeus (Adv. Haer. iii, 11, 9) mentions a 'Veritatis Evangelium' and tells us that the Gnostics, i.e. the followers of Valentinus, possessed, in addition to the four (canonical) gospels, a 'Gospel of Truth', which had been put together in the recent past and was in radical disagreement with the gospels of the Apostles. He speaks of it as a book of the followers of Valentinus, while the Pseudo-Tertullian attributes it to Valentinus himself: 'evangelium habet praeter haec nostra' (in Adv. Omn. Haereses). Prof. van Unnik has come to the conclusion that the 'Gospel of Truth' of the Jung Codex is the one mentioned by Irenaeus and Pseudo-Tertullian. By combining the data of Clement of Alexandria with those of Irenaeus, the activity of Valentinus in Rome can be fixed with tolerable exactitude between 135 and 160. Justin Martyr, while teacher in Rome, was aware of the activity of his disciples there, but was careful to keep clear of them. According to Tertullian (Adv. Valent.) Valentinus, *quia ingenio poterat et eloquio*, had hoped for the episcopate, but was disappointed and broke off with the 'Church of the Authentic Rule of Faith', but had many followers *frequentissimum collegium* (cf. pp. 91-3).

The Gospel of Truth is silent about date and provenance, about its author and his residence, but the last page implies the oneness of author and so does the continuous sameness of style. Its terminology is that of the Valentinians (cf. *plerôma* and *hysterema*). It is not a narrative of historical events like the four Gospels. It is rather a devotional contemplation or a dogmatico-mystical tractate; there are no 'logia Iesou' and the O.T. background is essentially weak. There is nothing about the journey of the soul to heaven or about the Redeemed Redeemer, the so-called kernel of the Gnostic Mythology. Summing up we can say that the name, origin and plan of the work are in full accord with the account of Irenaeus. After

carefully weighing the evidence I (i.e. van Hunnik) do not find a single reason for doubting the identity of the two (p. 96). So the *terminus ad quem* is the age of Irenaeus. On the other hand in this G. of Tr. is entirely lacking what the Ecclesiastical writers (Irenaeus, Tertullian, Hippolytus) make the principal point of their description and attack: there is no elaborate doctrine of Aeons emanating from God in a procession of thirty forms. The 'primal sin' is not the fall of an Aeon (Sophia), but proceeds from 'not knowing' or 'forgetting' the Father. There is no mention of a Demiurge; no hint of the existence of some kind of exoteric doctrine, in contrast to the strict Gnostic teaching, as in Ptolemaeus' *Letter to Flora*. It is esoteric from the very opening words: 'the men who have found'; and as regards its doctrine, Nous, Ennoia, Sophia, and Charis are within the Godhead as they are for Valentinus, not outside as for his disciple Ptolemaeus. In surviving fragments of Valentinus there is a characteristic way of speculation about *kardia* as also in this G. of Tr., in which, on the other hand, words like Logos, Saviour, Messenger, have not yet become typically gnostic (pp. 96-9). From all this the writer concludes that Valentinus broke off with the Church between 140 and 145 (p. 103). He also thinks the title 'Gospel of Truth' should be understood as 'True Gospel' in its earlier Christian meaning of 'Good Tidings' (still in use in the first half of the second century), not in that of a particular narrative of our Lord's life (already known to Irenaeus). The opening words are: 'Gospel of Truth, joy for those who have received grace through the Father of Truth, that they know Him' (p. 106). Hence any comparison with the N.T. must proceed differently . . . There are no literal citations from it, no historic references to it, but idiomatic expressions which re-echo the N.T. style as do reminiscences of well-known authors in the cultured style of that time (p. 107). Then follow a dozen pages to examine this in detail and the conclusion is: It is clear that the writer of the G. of Tr. was acquainted with the Gospels, the Pauline Epistles, Hebrews and Revelation, while there are traces of Acts, I John and I Peter. The author, who in our opinion is Valentinus, knew those books and interpreted them in his own way. His language is permeated by them even in the new Gnostic setting . . . The manner in which he treats these documents proves that they had authority for him. They conveyed the 'Good Tidings' which he seeks to reproduce in a short summary way. This agrees with Tertullian's evidence:

'Marcio struck out a great variety of items but *Valentinus integro instrumento uti videtur . . . Valentinus autem pepercit quoniam non ad materiam scripturas sed materiam ad scripturas excogitavit*' (p. 122). Another conclusion: The G. of Tr. makes use of Hebrews and Revelation; so do 'I Clement' and Justin Martyr respectively, so that round about 140-50 a collection of writings was known at Rome and accepted as authoritative, which was virtually identical with the N.T. (cf. p. 124). This datum is of importance for the history of the Canon . . . We cannot get away from the certain fact, that c. 150 this Canon, even if the later use of this word is not yet known, was in use, as far as its main items are concerned, at Rome . . . Before the Books (of the N.T.) could be used in the way they were used by the G. of Tr., they must have already enjoyed authority for a considerable time. New Testament themes, which perhaps already enjoyed a life of their own, seem to have been incorporated into a Gnostic system where they have obtained another and stronger accent. It is of methodological importance to be able to see a gnostic at work and observe the formation of his jargon (p. 125). The G. of Tr. tries to build on the foundation of the N.T., but with a plan of its own, which was not that outlined in the N.T. It would need a separate treatise on the Theology of the G. of Tr. to expound this plan. In the G. of Tr. God is the All-Inclusive, from and in whom everything is and of whom man is a part . . . The closed Stoic conception of God lies at the bottom of this teaching . . . This Stoic position implies an elimination of history; it is a timeless occurrence whereby all parts of God come to consciousness and God 'suffers no damage in His soul', whereby Hysterema is abolished and everything becomes the Plerôma. Within this framework a place was found for the history of Jesus . . . but *not* for His Second Coming. The Professor ends with a wish for a Corpus Gnosticorum side by side with the great editions of the Church Fathers (pp. 126-9).

The reader of this too condensed review on *The Jung Codex* will have noticed all the same that these three Studies contain an enormous amount of information conveyed in a scholarly way that leads to sound conclusions. No Historian, no Biblical Scholar can ignore this book, no Theologian, no Seminarian can do without it; all of them will be grateful to Canon Cross for putting it at their disposal in an English dress.

DOM LUKE WILLEMS.

St Gregory of Nyssa : The Lord's Prayer, The Beatitudes (Ancient Christian Writers, Vol. XVIII). Translated and Annotated by Hilda C. Graef. Pp. 210 (Westminster, Maryland, U.S.A., The Newman Press; London, Longmans Green; 1954) 25s.

As an addition to this handsomely-produced series, the present volume is to be welcomed. Of the eighteen items which have so far appeared, this is the second only to represent one of the Eastern Fathers. It comes now, at an interval of more than ten years, as the first English translation of any work of St Gregory of Nyssa, since that powerful re-awakening of interest in his thought, first initiated in Paris during the war, in 1942 and 1944, by the two Jesuit scholars, Père v. Balthasar and Père Daniélou. While we must of course be grateful for any work of St Gregory now appearing for the first time in English, we are also moved to the reflection that the translation of just these two works, in the present high degree of interest in St Gregory, does not indicate a particularly venturesome policy on the part of the Editors of the series. These homilies have already appeared twice in German translation—in 1880 and in 1927—and one could wish to have seen newer ground broken for the first English edition of a work of St Gregory since the appearance of J. H. Srawley's *Catechetical Oration* in 1917. The necessity, for example, of waiting on the textual spade-work of Prof. Jaeger and his coadjutors cannot be pleaded in support of this apparently conservative attitude, since the translator of the present volume admits the absence, in her own case, of a satisfactory critical text. If, then, such a lack be not held a *diriment impediment* to a new translation, why should the selection be made of works which have already appeared in a European vernacular? In the present widespread interest in mystical spirituality, why not a bolder policy? Why not an English version, for example, of the homilies on *Ecclesiastes* and *The Song of Songs*? (it would be something new, at least, to see English-speaking students for once first in the field)—the more so, perhaps, since these two last-named works have been listed to appear in the French *Sources Chrétiennes* series since so long ago as 1947, and still show no sign of doing so. In actual fact, English interest in St Gregory of Nyssa—judged by the mere volume of translation—seems to have been (in former times at any rate) at a higher level than that of any European nation except Germany. Evidence of this is to be seen in Vol. V of the Select Library of Nicene and Post-Nicene Fathers (second series), published in New York and Oxford, in 1893. This

contains translations of the following works: The entire writings 'against Eunomius'; that, 'On the Holy Spirit', against Macedonius; On the Holy Trinity; On 'Not Three Gods'; On the Faith; On Virginity; On the Early Deaths of Infants; On Pilgrimages; On the Creation of Man; On the Soul and the Resurrection; The 'Great Catechism'; On Meletius; On the Baptism of Christ; and eighteen of the Letters. But this volume is now extremely scarce. Apart from this, there is Lowther-Clarke's translation of the *Life of St Macrina*, besides Srawley's *Catechetical Oration* abovementioned; while mention must also be made of the two works appearing more recently in Vol. III of the new *Library of Christian Classics*, now in course of publication by the S.C.M. Press: to wit, *On 'Not Three Gods'* (another repetition—as will be noted!) and *On Christian Instruction*: May 1954). So far, three works only have appeared in French: these are Méridier's *Discours Catéchétique*, Daniélou's *Vie de Moïse*, and *La Création de l'homme*, of Laplace (the two last-named in *Sources Chrétiennes*).

If, therefore, it be merely a question of offering Patristic texts in 'a new English translation etc.' (see front flap of jacket), we might be served worse than with a re-issue of such incontestably major works as e.g. *On the Soul and the Resurrection*, or *On the Creation of Man* (since, despite the fact that the translator admits the 'spiritual doctrine' to be 'chiefly embodied' therein, it would doubtless be deemed inexpedient, nowadays, to re-issue that *On Virginity*!). May we dare to hope that the Editors will give some consideration to this and to the previous suggestion?

The Introduction to the present volume is an interesting and capable contribution to its value. The Notes are ample and scholarly. The translation brings out very well the intimate and 'pastoral' note of the homilies.

J.T.

Rome and Russia: a Tragedy of Errors by Sister Mary Just of Maryknoll. Pp. 223 (The Newman Press, Westminster, Maryland, 1954).

This is a popular account of Russian history with special regard to relations with the Holy See and the Catholic Church. The authoress has used the authoritative secondary sources. There is certainly a place for a new popular yet solid work of this kind, which might embody the historical and irenic insights of our own generation. Unfortunately the authoress, in concentrating on a popular style, has failed to present a

clear summary of so much matter, so that the scope of the book appears uncertain; is it the broad issue of the Russian Church and the Catholic Church, or an anecdotal history of the dealings of the rulers of Russia with the Popes on any subject whatever? The book settles down more and more to the latter course, the subject often being no more than small questions of jurisdiction about the Latins in Russia. Though many passages of factual summary are well done, a lack of necessary background knowledge is often betrayed in odd phrases, and the authoress's efforts to keep her field wide result in some curious and undigested lists of names and tendencies. Thus the single paragraph on the flourishing spiritual life of the mid-nineteenth century says 'Orthodoxy (sic) emphasized the idea of *sobornost*' (congregationalism)' (sic); then, after a sentence about the great spiritual directors, a view expressed in conversation in 'The Brothers Karamazov' is ascribed to its tormented author himself and given, apparently, representative significance; that is all.

The book has the merit of not sparing the Latins who have given the greatest scandal to Christian Russia, nor exaggerating the significance of the Ruthenian Church. The tone is a good deal more irenic than a work of this kind would have had a generation ago.

There are thirty-six pages of bibliography, a truly astonishing list; though it contains much good stuff, it would bemuse the reader who wants to go further but needs advice.

ROBERT MURRAY, S.J.

Documenta Pontificium Romanorum Historiam Ucrainae Illustrantia. Vol. I, 1075-1700; Vol. II, 1700-1953. Collegit P. Athanasius G. Welykyj, O.S.B.M. (P. P. Basiliani, Piazza della Madonna Dei Monti 3, Roma) 2 Vols, £5.

These two volumes are edited by one of the Ukrainian Basilians. From such a source one expects a work of scholarship. The books indeed come up to this expectation and will prove fascinating reading to those interested in the history of Catholics of the Eastern rites, for though these documents only concern directly the Ukrainians this Church is one of the largest Byzantine Churches in union with the Holy See, with a long history going back to the pontificate of St Gregory VII. Hence Roman documents bearing on the chief ecclesiastical events in their national story are of great interest.

The first volume contains some 623 documents and the second volume 1140.

Some of these are encyclical letters : e.g. portions of Benedict XIV *Allatae sunt* (1757), the Bull of Leo XIII concerning the reform of the Basilians, Pius XI's letter for the third centenary of St Josaphat (1923) and the famous encyclical of Pius XII *Orientales omnes Ecclesias* (1945).

There are many documents of the Councils of Florence and Brest-Litovsk and some legislation on the Byzantine rite in general.

There are the documents concerning the Ukrainians in the U.S.A. and in Canada. Both volumes contain very full documentation concerned with the Basilians but not a word about that other group of monks, founded by the Metropolitan Andrew Szepticky, the Studites. They are only mentioned in passing in the letter of Pius XII quoted above. The same is true of the Redemptorists of the Byzantine rite whose establishment was largely due to Metropolitan Andrew.

Perhaps there will be another volume published. These two volumes should be in every seminary library.

B.W.

Grammaire Syriacque par L. Costaz, S.J. Pp. 254 (Librairie Orientale, Place de l'Etoile, Beyrouth [Liban]).

This Syriac Grammar is a most commendable piece of work : open it and its attractive printing will strike you, for there are six kinds of type—normal, fat, italic, each in two sizes—to distinguish what is of greater or less importance for the beginner, the progressing, or advanced pupil. Then there are the clear cut paragraphs, all numbered (from 1 to 923) in the margin, which makes it easy to find the numerous, and indeed useful, cross references. Many other advantages must be mentioned. In the *Accidence* (Morphology) the complete tables of noun-inflexions and conjugations will appeal to the progressing and even to the advanced student, and so will the extensive lists of adverbs, prepositions and conjunctions. The reviewer found pleasure in reading the syntax from beginning to end : it is so clear, due no doubt to the fact that the author has used the terminology and setting of our European Greek and Latin grammars. The examples are well chosen and all translated. In his *Avant-propos* the author says : 'Le livre devait être plus court'. In my humble opinion it need not have been shorter ; it is pretty concise as it is, yet without detriment to clearness in the formulation of rules or explanations. Personally I should have liked more examples in the chapter on the derivation of nouns (*Les formes du nom*), and also, in

n. 804, a line to indicate which of the many causal conjunctions have the nuance of 'puisque', which of 'parce que'. The three chapters on phonetics are linguistically up-to-date. In them, as also elsewhere, the author indicates the differences of form or pronunciation between the Western (Jacobite) dialect, set out in this grammar, and the Eastern (Nestorian, Chaldean). He also tells us that many additional notes (in the text), or footnotes, or appendices at the end of the book, are not meant for the pupils but for the teachers who have no access to more learned books. To conclude, this grammar is the well thought out and well planned didactic work, not only of a teacher who knows what pupils or students need, but also of a true Oriental Scholar: we recommend it without hesitation to seminarists and even University students. The price is not indicated, but the Avant-propos mentions 'la modicité du prix de vente' with grateful thanks to those who made it possible.

E.L.W.

BOOKS RECEIVED

- St Basil's, Chesapeake City, Maryland: *Interritual Canon Law Problems*, Rev. V. J. Pospishil, J.C.D.
 Cambridge University Press: *The Religious Orders in England*, Vol. II, Dom David Knowles.
 Les Éditions Du Cerf, Paris: *Correspondance Theodoret de Cyr., Histoire Ecclesiastique*, II, Eusèbe de Césarée.
 Bishop's Chancery, Philadelphia, Pa.: *Temporary Diocesan Statutes of Byzantine Rite Apostolic Exarchy*.
 Russian Center, New York: *Eastern Rite Prayers to the Mother of God*.
 Cairo: *The Ancient Coptic Churches of Cairo,; A Guide to the Ancient Coptic Churches of Cairo*, O.H.E. Khs-Burmester.
 Studia Anselmiana: *The Earlier Ambigua of St Maximus the Confessor*, Polycarp Sherwood, O.S.B.
 Scottish League for European Freedom: *Ukrainian Liberation Movement in Modern Times*, Oleh Martovych.
 Levant Press, New York: *The Levant*.
 Phoenicia Press, New York: *The Cry of Egypt's Copts; Lebanon and its Emigrant Sons*.

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